

## Jesus Wants You

Read Matt. 9:9-13

Third Sunday after Trinity

When important invitations are extended, people want to know who are included. Here is an important invitation. Jesus says, "Follow me!" Jesus wants you.

Jesus really wants all to follow Him. Yet there are many who exclude themselves. There are those who, like the Pharisees, consider themselves righteous. They think that they are so good in themselves that they do not need a Saviour. Or, if they realize that they are not as they should be, they think that with a little effort on their part they can, in their own strength, make themselves as they should be. Those who are so self-satisfied have no use for this invitation.

People who do not recognize they are lost will not listen when Jesus invites them. Some even seem critical of God and his way of salvation, even as these Pharisees criticised Jesus because he ate with Publicans and sinners.

But we rejoice that Jesus invites sinners. Here he invited Matthew, the publican. Matthew was a money grabbing business man. He was an outcast from the church of his time. He was considered by the religious crowd to be a hopeless case. He was popular with the worldly crowd but he seems dissatisfied with all these things. His riches and worldly friends did not make him happy.

For you who are dissatisfied—here is good news for you, Jesus wants you. You who feel that you are not good enough to follow him—you who feel that you would fail if you started out on that way—listen! Jesus said, "They that be whole need not a physician but they that are sick . . . I am not come to call the righteous but sinners to repentance." He is that Good Physician that you need, my sin-sick friend.

From the response of Matthew we can learn how to answer this invitation. We read of him that "He arose and followed him." He did it at once. He did not permit his business nor his friends hinder him. He did not permit any excuse to delay him. He left his former life and attached himself to Jesus.

From Matthew we also learn to take Jesus into our friendships, into our families and into our homes. It is not necessary for anyone to say a rude farewell to former associates in order to follow Jesus. But it is necessary to have Jesus along in every contact with them. That gives them an opportunity to meet Jesus and hear his invitation. Invite them to your home as Matthew did. Make sure that Jesus is always there. Your friendships will become stronger as your friends become the friends of Jesus. If they do not want to meet him they will take leave of you. Be willing to let them go. Jesus will fill the place that is left empty in your life.

As you follow Jesus he heals you from sin. He will answer the criticisms you are called to face. He will answer the door when temptations knock. He will give victory. He will make you a means of bringing your friends to know him and hear his invitation.

—J. Selmer Stolee.

Spend two-thirds of your time on the last third of your sermon.—Gaius Glenn Atkins.

Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God (I John 4:15).

Overcome fear with faith.

## THE SPIRIT-FILLED CHRISTIAN

By E. V. STIME

"Be not drunken with wine, wherein is riot, but be filled with the spirit" (Eph. 5:18).

There are Christians and there are Spirit-filled Christians. To be a Christian is not identical with being a spirit-filled Christian. Not to unbelievers, but to Christians did Paul write. "Be filled with the spirit."

There are many present-day Christians who are yearning and praying for the fullness of the Spirit. But the Spirit's fullness is so often misunderstood. Some have confused it with sinlessness; others with what is termed "complete sanctification." And in that light they have expected some outward manifestations or inward exhilaration. Then, because they have experienced nothing unusual or supernatural, they have either become fidgety in soul or given up in despair.

There are others, however, who regard all this talk as unscriptural. True enough, they accept the fact of the Spirit's outpouring on Pentecost; and they even say that all who are baptized are filled with the Spirit. In other words, they regard every believer as a Spirit-filled Christian.

For the benefit of those who yearn for the Spirit's fullness, this meditation shall focus upon:

I. The meaning of the Spirit's fullness.

II. The marks of the Spirit-filled Christian.

III. The method of obtaining the Spirit's fullness.

### The meaning of the Spirit's Fullness

God wills that all believers be filled with His Spirit. In the New Testament there are references to the fullness of the Spirit in the case of the newly converted (Acts 9:17; 10:44); and in the case of mature Christians growing in grace (Eph. 3:18; 4:13). It is evident, therefore, that the Christian receives as much of the Spirit as he has room for. As the Holy Spirit enlarges the capacity and is permitted to dwell therein, the fullness becomes greater.

This fullness must be renewed. We must be filled again and again. The Apostles who were filled with the Holy Spirit on Pentecost (Acts 2:4) were re-filled on repeated occasions (Acts 4:8, 31). That repeated infillings are necessary is quite evident. In the first place, the fullness is not a dead mass within us, but it is life. And all life exists only as it is renewed day by day. Too, this fullness can be checked by conscious disobedience as, for instance, when we grieve the Holy Spirit (Eph. 4:30). In the latter case we regain His fullness only when there has been confession and forgiveness of that sin.

The fullness of the Spirit is, therefore, nothing spectacular, glamorous or sensational. Its reception and possession are accompanied neither by outward signs nor by inward exultation. Since the Spirit's chief work is to glorify Christ, that believer has the Spirit's fullness who lives a sound, healthy and normal Christian life.

### The Marks of the Spirit-filled Christian

The Spirit-filled Christian experiences a "fulness of sin." The Holy Spirit has come to convict the world of sin (John 16:8). When the Holy Spirit x-rays the believer's heart, he is driven to his knees. He recognizes the gulf between his sinfulness and God's holiness. He finds in himself (in his flesh) nothing good. With Peter he cries out: "Depart from me for I am a sinful man, O Lord."

The Spirit-filled Christian is willing to have his heart turned "inside out." He fears self-deception and, there-

## OUR CHURCH PENSION PLAN

By DR. L. N. FIELD, President of the Rocky Mountain District

There is no social security for pastors. Nor are they unionized, and never will be. So,—if large numbers of them are not to come to the end of their days as pauperized derelicts, as has happened in the past, their weal will have to lie on our consciences more than they have been. Up to World War II, a considerable number of Lutheran clergymen were on a subsistence basis. Back in time, for many a now-old pastor, they were on a starvation basis. No wonder they had no way of providing for old age except prayer, lots of children, and angina pectoris! Indeed, many of us can remember a time when a minister who was known to have anything for a rainy day was looked upon almost with suspicion, as being not quite consecrated. And tradition helped along by steadfastly upholding the anachronism that insurance is wrong. Fortunately we are out of that stone age now. Indeed, for some little time, great portions of our church have been very much concerned with the old-age problem of our pastors. I have myself been on the spot in the matter more than once. "What is the matter with our Church?" they ask me. "Why don't we do more for our old pastors?" And my answer has to be, "Would you help?" What is now known as the Old Pension Plan was an effort along that line. There is no occasion here to discuss its merits and demerits. To many an old saint it was a blessed help, though pitifully inadequate. It was as successful as our pastors and congregations themselves permitted it to be.

Perhaps the upshot of it all is this: you can not provide Pastoral Pension by legislative gesture, or wordy reso-

lutions, or sentiment. It is made of sterner stuff. There is no Lady Bountiful method of old age annuity. You can not put a nickel in the slot and draw out five dollars. In the long run it must be on a far more realistic and adequate basis than that.

Carefully our church re-planned its pension system. Experts from various fields of insurance were called in, varying all the way from "old line" companies to the systems of outstanding successful churches and organizations. So if anyone tries to tell you our pension plan is carelessly or inexpertly planned, you call him on it immediately and demand facts and figures and not just cheap criticism. Most complaints are based on lack of information, prejudice, and self-interest of competitors, or the phantasmagoria of getting something for nothing. Here are some of the factors that the church was bound to face in solving its pension problem (ask the critics how they would have solved them!) The relatively low ability to pay in of those participating; the number of already old or rapidly aging pastors. (The Church could not pick its constituency, you see); The conviction that no one ought to make money out of our pension system. (This precluded making a deal with some favorite old-line company, and also saved money); The plan could not be built on charity or appropriations alone. (Take a pencil and figure out the complications for yourself); If the burden of carrying those already in need were to be carried by pastors alone or pastors and congregations alone, the rates would be exorbitant and the prorating too complicated.

All these problems have been met by a pension system that is amazingly moderate in its cost, by splitting the burden and lowering costs and multiplying sources of income. For instance, the church aids with a direct appropriation each year; profits from our publishing house go in in a large measure; gifts and bequests from kind people come in every year; special ingatherings and offerings add to the total; And low overhead, using largely existing agencies and equipment of our church, with no profits or dividends to coupon clipper or high salaries to boards of directors, add to the saving.

Now, pastor and people: What other annuity salesman can make that kind of a bid for your money and confidence? Do not think that you or your widow may not get old. When that time comes, what will you do? Gripe bitterly against your church for what was your own fault down the years? Or rush in to claim help anyway, on the basis of charity?

The new pension plan has grown so amazingly that with church-wide participation for a reasonable period of years, it is already possible to visualize the time when fifty or seventy-five dollars a month will be available to pensioners. Then it will be possible for a pastor to retire with honor and security instead of having to struggle on and on into the age of decrepitude and senility. What are you and your people doing with the pension plan?

### MY PRAYER

By RICHARD BAXTER

Lord, it belongs not to my care  
Whether I die or live;  
To love and serve Thee is my share,  
And this Thy grace must give.  
If life be long, I will be glad  
That I may long obey;  
If short, yet why should I be sad  
To soar to endless day.



## The Shepherd - Hyrden

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### REPORT OF VOLUNTARY RADIO COMMITTEE

Composed of directors of present broadcasts in Canada by N.L.C.C. groups.

The individuals hereafter named met for breakfast June 14 and submitted the following suggestions:

(1) That all our broadcasts use the name: Evangelical Lutheran Hour.

(2) That all use the same theme song, "Praise to the Lord the Almighty," as recorded by the Camrose Lutheran College Choir (provided that the recording is of high quality).

(3) That announcements be as brief as possible, and that ordinarily the names of singers be not announced.

(4) That every effort be made to provide the best possible rendition of Lutheran hymns on our broadcasts.

(5) That transcriptions from WCAL be used when available and of particular interest to our district.

(6) That the following order of service be used insofar as feasible:

- Theme song.
- Opening prayer.
- Opening hymn.
- Collection for day.
- Scripture lesson.
- Hymn.
- Sermon.
- Hymn.
- Benediction.
- Closing prayer (if time permits).

Announcements to be placed where most suitable.

(7) That a common Broadcast Bulletin be mimeographed at S.L.B.I.; this to include names of contributors, reports on broadcasts and devotional articles; each director to submit his material by the 20th of each month.

(8) That insofar as possible the preaching on each broadcast be done by one person.

(9) That listeners be invited to join in the singing of one hymn each broadcast.

(10) That a report of this meeting be made to our district meeting, and be printed in The Shepherd.

M. S. JOHNSON, Chairman.  
J. T. DAHLE OSBORNE OLSON  
A. H. STRAND. O. K. STORAASLI  
G. MORSTAD. M. A. DALE.  
G. O. EVENSON, Secretary.

### YORKTON CIRCUIT MEETING

Yorkton Circuit meeting was held at Norønna Church near Strassbourg, Saskatchewan, Pastor T. J. Langley's parish, June 7-9, 1946. The theme was Isaiah 55. This wonderful text brought forth the fact that salvation is free. "The blood of Jesus Christ, His Son, cleanseth us from all sin". I. John 1:7. It is for all to use the opportunity to seek the Lord while He may be found. The day of grace will soon expire.

On Saturday afternoon the Women's Missionary Federation meeting, led by Mrs. Langley, was held. Greetings were read, and messages by Jens Rostad, and from his two sons, Edward and Josef, were enjoyed. The choir brought the message of Christ in song. A duet by Miss Brandsgaard and Miss Rostad was also enjoyed.

Sunday forenoon divine service with communion and in the afternoon song, prayer and testimony. Visitors from Naicam, Outlook and other points were in attendance. The Norønna Ladies' Aid served the meals. The convention was a "time of refreshing from the Lord".

—M. H. L. Reporter.

### BAGLEY PIONEER PASSES

The reaper of death has again invaded the Bagley community in Saskatchewan and taken one more of the pioneers away.

Mrs. Oline (Lina) Madsen was born March 20, 1858, in Ostertoten, Norway. On September 21, 1879, she was united in marriage to Peter O. Pederson. They took up a homestead three miles west of Madison, Minnesota, where they lived until 1903. They then moved to Otter Tail County, Minnesota, and later to the Bagley district in 1910.

Two sons were born, Peder and Meyer. Her husband passed away March 6, 1928.

Lina Pederson passed away at her home June 2, 1946. Funeral service was held in Carrot River Valley Church, the local pastor, J. Selmer Stolee, preaching the funeral sermon. He based his message on Psalm 34.

Mrs. Pederson was permitted to live many years. She was an active worker, interested in civic affairs as well as the work of the church. She possessed in a marked degree the indomitable spirit found in the pioneers.

### BRIEF NEWS ITEMS

Lucille Hanson has been serving as Parish Worker in Kinistino of the Weldon Parish. Norma Lyseng is serving as part-time Parish Worker in Camrose Lutheran, Camrose, Alta.

Esther Silde is to teach parochial school in Weldon Parish.

Yes, it should be mentioned. Lutheran World Action in the Birch Hills Parish brought in \$2,613.00.

A great number of delegates attended the general convention at Minneapolis, Minnesota. It was the largest number of lay delegates attending any of our church conventions. Almost all of our pastors from Canada District were also present.

Pastor M. S. Johnson of Central Lutheran Church, Edmonton, Alberta, has accepted a full time teaching position at the Saskatchewan Lutheran Bible Institute, Outlook, Saskatchewan.

Pastor A. M. Vinge of Camrose Lutheran Church, Camrose, Alberta, has accepted the position as dean of the Lutheran Bible Institute, Camrose, Alberta.

### CONFIRMATION AT WINNIPEG

There are certain days which are outstanding in the lives of each one of us. Such a day was experienced by the members and friends of the First Norwegian Evangelical Lutheran Church in Winnipeg on June 2, 1946, when sixteen young people reaffirmed their Baptismal Covenant. Eight of these were from the regular confirmation class while the remaining eight were from the Adult Church Membership class. Before the rite of confirmation, three members of the class were received in adult baptism. We have reason to thank God for His leading in the lives of these young people, and we pray that God will bless them richly as they find their place in the Church.

The theme for the service was: "My Father's Business". Jesus at the age of twelve was found in His Father's house as He said, "I must be about My Father's business". Can we honestly adopt that as our motto? It indicates intimate, personal relationship. All that we do must be based on this relationship. It should be an experienced religion. Jesus met us in life's morning when we were brought to Him in baptism, He said, "Suffer the little children to come unto Me and forbid them not for of such is the kingdom of heaven". He then gave the command to teach and instruct. It is in obedience to this command to teach and instruct the children in Sunday School and later in the confirmation class. It should be our aim to so live from childhood on, that we can truthfully call God our Father.

There is much work to be done—work for every member of the church. There is a place for everyone where they can do something for God. This is God's will. We shall have to give an account of ourselves before God. What will it be in regard to our time, talents and money!

May each one of us search our hearts as we ask ourselves the question—Have I found my place in the Church and am I about my Father's

### S.L.B.I. Seeks Worthy Students

We need to remind ourselves that the church school exists solely to serve the Lord of the Church who made it abundantly clear that He came to seek and to save that which was lost; that the church school's emphasis should be on a personal Christianity not on cash or culture; that the church school that fails to send forth a steady stream of workers into the whitened harvest fields is failing in its divine commission and is no longer worthy of the name "church school".

With this perspective of our role in the kingdom of God, it becomes a serious matter both to solicit and accept students. The ideals of schools are often challenged by the pressure of those who have failed to bring their children up in the fear and admonition of the Lord, and now look upon the church school as a sort of reformatory capable of making a good job of a bad case. Then there are those who want the educational and social advantages of the Lutheran church school, but seek to be neutral or negative to the discipline and spiritual challenge of such a school.

In selecting students the following are the basic considerations:

(1) What type of home, from the viewpoint of Christian example and discipline does the student have?

(2) What has been the participation and response of the student to the work of the Lutheran Church through church worship, Sunday School, choir, Luther League, L.D.R., Bible Camp, and confirmation?

(3) What is motivating the student to apply at our school?

(4) What is the scholastic record of this student to date?

We therefore ask our students to fill in a detailed application form. Every student must have his pastor send a confidential report direct to the school. S.L.B.I. seeks those students who are potential material for the Holy Spirit to fill with His power according to the promises of God; those who will respond "Here, am I; send me," when the Saviour commands "Son, go and work in My vineyard today."

—G. Loken.

### READ YOUR BIBLE

A nervous woman whose many troubles had worried and excited her to such an extent that her reason was in danger came to consult a famous physician about her health.

After listing her symptoms and answering some questions she was astonished at the prescription:

"Madam, you need to read your Bible more."

Under protest she did and came back a month later to hear the doctor smilingly say, "I see you are an obedient patient. Do you feel like you need any medicine now?"

"No, but how did you know that is what I needed?"

"Through experience," the wise old physician said. "But few are willing to try it."

His prescription is still good for the world, the nation, the individual. —Christian Business Men's Bulletin.

### CINEMATIC ALUM

The cinema has fed this generation upon sensationalism until today only the highly exciting is of the slightest interest. It reminds one of the deadening effects of alum. If the mouth is drenched with a solution of this drug, it penetrates the palate and coats the taste glands, so that delicious food becomes a mockery and refreshing drink insipid. The "movies" feed the hearts of the people on sensational alum, and so they have no taste for the heavenly manna.—Lester F. Sumrall.

Every man should keep a cemetery to bury the faults of his friends.

business. God grant that His kingdom may be furthered through our lives!

Sincerely in Christ,  
Margaret Braathen.

### FRELSESVISSHETENS ENESTE GRUNN

En troende mann møtte en dag en nabo som forholdsvis nylig var blitt en bekjennende kristen. Som regel hadde han vært lys og glad, men idag saa han mørk og nedstemt ut.

"Hvad er i veien, Hans?" spurte den eldre og mere erfarne kristen.

"Alt er i veien,—jeg har ingen visshet om min frelse, Kristian."

"Tror du ikke paa Gud da?"

"Jo, jeg synes da det og. I all faill vil jeg gjerne."

"Har du ingen fast overbevisning?"

"Nei, den mangler jeg helt."

"Hvor søker du saa aa faa visshet?"

"Jeg prøver aa lese Guds ord. Men jeg finner ingen troens visshet i hjertet, selv da."

"Hvad finner du saa i hjertet ditt?"

"Bare tvil og vantro og frykt. Og megen synd."

"Men gaar du saa ikke til Jesus med din synd?"

"Jo, jeg prøver det. Men jeg har ingen fornemmelse av at Aanden gir mig et ord som løser mig."

"Du vil altsaa ha en følelse av visshet inne i hjertet ditt?"

"Ja, det vilde jeg gjerne."

"Og om du fikk en slik følelse, da vilde du kjenne dig trygg?"

"Ja, det tror jeg."

"Men set nu, Hans, at du plutselig fikk en slik sterk og lykkelig følelse inne i hjertet ditt. Kunde den ikke like saa lett forsvinne igjen? Hvad hadde du saa aa være viss paa? Forstaar du ikke, Hans, at du maa ha noe fast og sikkert utenfor dig aa stole paa—ikke noe saa flyktig som ditt følelsesliv?"

"Jeg maa da ha Aandens vidnesbyrd i hjertet!"

"Maa du det?—Men si mig, du Hans, hvordan lever din sønn Nils i Amerika?"

Hans sukket.—"Jeg vet ikke om han lever eller er død."

"Hvordan da?"

"Jo, da jeg fikk brev fra ham for over to maaneder siden, var han syk. Og senere har jeg ikke hørt fra ham."

"Men tror du da ikke at du som far vilde skjønne det fra ditt indre følelsesliv om Nils var død?"

"Nei, det tror jeg ikke; det kunde jo være bare innbildning."

"Det kunde nok det. Hvad synes du maa til for aa gi dig visshet i saken?"

"Naturligvis intet annet enn et brev der over ifra."

Kristian smilte, og trakk et brev op av lommen.—"Se her, Hans, er brevet! Jeg var innom paa posthuset o g tok det med til dig."

Hans grep brevet, aapnet det hurtig og for det over med øinene.

"Aa, Gud skje lov, Kristian! Nils er omtrent helt bra igjen. Og har under sykdommen kommet tilbake til Gud."

"Er du nu helt sikker paa dette da, Hans?"

"Om jeg er sikker? Kjære dig, Kristian, han skriver det jo selv her i brevet!"

"Men har ikke Gud ogsaa skrevet til dig da?"

Det gled et stort smil over Hans' ansikt. Og det glimtete en gledesaa i øiet hans.

"Nu forstaar jeg dig, Kristian. Du mener jeg skal tro Gud paa ordet?"

"Ja, det meinr jeg. Les hvad her staar i brevet fra Gud!"—Han holdt ut sitt nytestamente til naboen; det

Og Hans leste: "For saa har Gud var aapent ved Joh. 3, 16.

elsket verden at han gav sin Sønn, den enbaarne, forat hver den som tror paa ham, ikke skal fortapes, men ha evig liv."

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Outlook

Saskatchewan



Jeg er den gode Hyrde.  
Joh. 10:11

# Hyrden

JEG ER DØREN TIL FAARENE.—Joh. 10:7

Den gode Hyrde setter sit  
liv til for faarene.  
Joh. 10-11

Wadena, Sask., Første Nr. i Juli, 1946.

## VÆR IKKE DØMMESYK

4 søndag etter Trefoldighet—Matt. 7:1-11

Jesus fikk rikelig oppleve dømmesyke og ubarmhjertighet for sitt eget vedkommende. Dømmesyken var alltid paa ferde for aa svare ham og søke aa tilsøle hans karakter. Tilslutt førte den ham til døden som en guds bespotter. Det hørte ogsaa med til Jesu lidelse aa se hvor ubarmhjertige menneskene kunne være mot hverandre, hvor de kunne gjøre livet surt for hverandre ved dømmesyke. Derfor gjør Jesus gjeldende i bergpredikenen denne grunnsetning for alle som vil arve Guds rike: Døm ikke, forat I ikke skal dømmes!

Det er selvfølgelig ikke Jesu mening at en kristen ikke skal uttale noen dom over andre menneskers ord eller handlinger. Med bind for øynene skal vi ikke som kristne gaa gjennom verden. Vi skal ikke glatte over det stygge og syndige med klissete ord. Hvem kunne da være salt i verden? Og hvem kan da vandre varlig i en verden som ligger i det onde? Ingen har talt saa skarpe dommens ord som Jesus selv? Les hans tale i Matteus ev. kap. 23. Som kristne maa vi dømme hva Guds ord dømmer. Men det skal gjøre oss ondt naar vi slik nødes til aa uttale vaar dom over andres synd. Jesus hadde dyp smerte i sin sjel naar han talte dommens skarpe ord.

Det er DØMMESYKEN Jesus vil tillivs. Vi kan neppe tenke oss noe mere stridende mot Jesu aand enn aa drives av lyst til aa dømme sin neste, og ha til tidsfordriv aa behandle andre menneskers feil og fortrin. Det er søtt for kjøt og blod aa sette paa dommerstet overfor sin neste. Du kjenner din egen overlegenhet. Du synes du selv blir større naar du faar trykket din neste ned. Dømmesyke er den skjære ubarmhjertighet.

Den dømmesyke er ofte som en vinterfrost over saarede hjerter og bange samvittigheter. De som trengte en hjelpende haand og et kjærlig ord i en vanskelig stilling, blir møtt med ubarmhjertig dømmesyke, deres sjel blir bitter og de drives lett inn paa den onde vei.

Værst er det med den religiøse dømmesyke. Det er forferdelig selvmotsiende at mennesker som avlegger vitnesbyrd om Kristus og tror seg aa være i skole hos ham, kan være snar og ha lyst til aa fradømme andre mennesker alt sant kristenliv. Ved ord og gjerninger motivert av dømmesyke røper vi at vi er utenfor samfundet med Kristus. Vi dømmer oss selv. Der er saken klar. Men det er ikke om dette Jesus taler her. Han mener lyst til aa fra dømme dem kristennavnet som kanskje paa enkelte punkter av tro og lære som ikke er sentral i kristendommen, har en annen opfatning. Eller lysten til aa dømme dem som hyklere som kanskje har et trangere og mørkere livssyn.

Den ubarmhjertig og dømmesyke skal engang stilles fram for den store, hvite trone. "Vi skal jo alle stilles fram for Guds domstol" Rom. 14:10.

Det mest virkningsfulle middel mot dømmesykens trang hos oss er at ta til for alvor aa dømme oss selv. La oss bli mere optatt med aa dra bjelken ut av vaart eget øye. La oss gløtte inn i vaart eget hjerte og se urenheten derinne. Da blir vaar dom over andre barmhjertig, og trangene i oss større til aa søke inn til vaar Frelser—han som er Guds barmhjertighet. Og naar vi har liv i Kristi barmhjertighet, vill vi ogsaa faa kraft og visdom til aa læge og hjelpe andre naar vi ser splinten eller bjelken i deres øyne. Da vill vaart sind være barmhjertig og vaar haand varsom og kjærlig.

—H. Arnholt Strand.

## VORT RETTE FEDRELAND

"Hvad øie ikke saa og øre ikke hørte og hvad ikke opkom i noget menneskehjerte hvad Gud har beredt for dem som elsker Ham." I Kor. 2:9.

Der ligger en lengsel i hvert oprigtig Guds barns hjerte—en lengsel efter hjemmet som Gud har beredt for sine børn. Eftersom dagene gaar forbi stiger ogsaa lengselen. Jeg synes det er ligesom vi vandrer igjennem en ørken fuld av synd og elendighed. Menneskene i almindelighed vandrer i ligegyldighed paa veien til en evig fortabelse. Mange er langt oppe i aarene, andre i sin ungdom og berer syndens merke baade i ansigtet og i henderne, og finder sig hjemme i syndens lag. De er ofte i kirken og tar del i nesten alt kirkearbeide og er anset som gode kristne. De vandrer dog i selvbedrag. Jeg mindes saa ofte de fem daarlige jomfruer—der kommer en fryktelig regnskabsdag.

Ofte tenker jeg, mon Guds børn forstaar hvad det betyder at være et Guds barn, og hvad det betyr at være et Guds barn. Jeg tror om vi vilde stoppe og tenke os som, saa vilde der blive et uavsluttelig skrig til Gud at der maatte blive liv i alle disse døde ben i dalen. Min bøn er at at Gud vil sende os en vekkelse baade over prester og legmenn saa de kunde se sin nøgenheds skam.

O at vi kunde komme tilbake til den tidlige menighet som var paa apostlernes tid. Mon tro om ikke Gud vilde sende os menn som Luther og Hans Nilsen Hauge. Disse var gjeve menn i menneskers øine efter de var døde, men store i Guds øine mens de levede. Var de her idag vilde forfølgelsen følge dem i helene som før. Nu for tiden er her nesten ingen forfølgelse. Her er jo ikke noenting at forfølge. Alting gaar jo som et maskineri. Det er jo ikke noget som stikker hjerterne, de er jo alle gode mennsker og de faa Guds folk sovner paa sin vaktpost.

Kjære brødre og søstre i Herren lad os vogne op. Tiden er kort, her er ingen tid at spille. Det er ikke bare om at gjøre at vi skal naa det glade land, men at vi kan ved Guds hjelp have saa mange med os som mulig. Her er meget at sige om hjemlandet, men det er nok lidet med spalterum. Jeg tenker ogsaa paa alle Bible Camps og andre møder igjennem sommeren. Maa Guds aand faa lov at være den ledende magt saa vil der ogsaa blive liv idet sjele blir frelst ved korsets fod. Da blir de fri sin syndeburde. La os bede om dette.

—G. G. Gabrielsen.

## ET BREV FRA NORGE

Hommersaak, 20 Mai, 1946  
Herr Redaktør:

De vil nok synes det er underligt naa jeg skriver til dem, jeg som er saa helt fremmed for dem. Grunden til at jeg skriver er at vi som saa mange andre her i Norge fik tilsendt en pakke fra Canada. Og i denne pakke var der blandt andet en del eksemplarer av et lite blad som bar navnet "Hyrden".

Jeg begyndte da aa lese og blev mer og mer intrerret i dette velsignede lille blad. Jeg blev saa velsignet, det var som om jeg blev kjendt med dere alle sammen der borte i det for mig fermede land. Det er underligt med Aandens samfund hvor langt det rekker. Saa fik jeg lyst aa skrive noen ord i Hyrden hvis de vil ta det inn.

Saa vil jeg forst paa meg og mine landemenn vegne faa takke dere alle sammen som sendte saa mange gode pakker til os naar krigen var slutt. Det var ikke rart stel med os vaaren 1946. Alt var tat fra os. Men vor himmelske far glemt oss ikke. Kald paa

## GAMLE ADAM I DØDSFARE

I et svensk blad har Gamle Adam fortalt hvordan han en dag kom i livsfare, men i elleve time blev reddet. Vi lar ham fortelle:

Det er kanskje ikke tillat for undertegnede at ta til orde et slikt blad som dette, men jeg skulde gjerne ville fortelle om en oplevelse som jeg gjorde nylig.

Jeg var paa et møte som holdt paa at koste mig livet, men seiglivet som jeg altid har vært og fremdeles er, klarte jeg mig. Møtet var tillyst bare for troende menn, og jeg skulde tro at en 3—4 hundre var samlet. Predikanten som ledet møtet, leste Jesu ord om hvordan Lasarus vel hadde liv, men allikevel var bundet og derfor uduelig til tjeneste. "Saaledes", sa han, "er det mange mennesker som vel har liv i Gud, men er bundet paa noe vis og derfor ubrukbare i Herrens tjeneste. Slike behøver at løses." Han nevnte noen av de baand som binder mennesker, saa som bitterhet, avind, mere begjær, hemmelige synder, gjerrighet m. fl. Hans tale var uhørt nærgaande, og jeg maa ærlig tilstaa at jeg hele tiden kjente mig som skyteskive for predekanten. Jeg riktig vred mig i smerte, og imellem forsøkte jeg at se op paa ham og likesom bede om barmhjertighet. Men det hjalp ikke. Han bare fyrte av den ene salve efter den anden mot mig. Og ikke

mig paa nødens dag og jeg vil utfri dig og du skal prise mig. Saa har han sagt. Og vi har erfaret at hans ord er sandhet. Det har været noen lange aar vi har oplevet de siste fem aar. Det var som en mørk natt ruget over lannet. Og det saa en tid ut som om mørkets makter hadde tat os helt i sin vold. Mange mennesker havnet i fengsler og fangeleirer, blev pint og torturet for tilslut aa bli stillet op etter en mur eller ført inn i en skog og skut ubarmhjertig ned. Vi har oplevet ting som vi aldrig kunne tenke os kunne forekomme i vort lille fredelige lann.

Men samfunnet med vor Herre og Frelser Jesus Kristus kunde overfaldsmendene ikke nekte os. Naar natt og mørke falder paa, og vilde storme om meg slaar, selv dødens flod jeg frykter ei, thi du min Jesus leder mig.

Kongernes Konge og Herrernes Herre har en haand med i alt. Kald paa mig paa nødens dag, og jeg vil utfri dig og du skal prise mig. Og naar det saa verst ut, og vi ventet paa invasjon her i lannet, da grep Gud inn og utfridde os. Da kom freden sendt fra Himmelen. Det var saa ufattelig for os alle sammen. Vi kunde nesten ikke tro det. Det var likesom baade menneskene og naturen stod stille og undret seg paa hvad det var som var hendt. Og naar det saa gik op for us, da brød det ut en ubeskrivelig jubel. Tenk Norge var fritt, krigen slutt, og fengselportene aabnet og fangerne fri.

Store ting har Herren gjort og vi blev glade. Og nu gjelder det for os alle sammen aa ikke glemme Herrens velgjerninger mot os. For os troende blir der nok meget ennu at gaa igjennem. Men saa er det jo bare en liten stund saa kommer vor Herre og Frelser for aa hente os hjem til seg. Da skal vi kaste anker ner hinanden i den havn for sorgen fri.

Ja saa vil jeg ikke skrive mer denne gang. Jeg vet jo ikke om brevet kommer dem, Redaktør, i hende og om det nogengang kommer inn i Hyrden.

Troende venner lad os bede for hverandre og med hverandre. Og lad os fremfor alt ikke glemme lønkammer bønnene. Der er ingen ting som er saa velsignet som aa være alene med Jesus. Tilslut en hjertelig hilsen till alle troende med Efes. 4:19-20.

Møllemeester Ole Berge,  
Hommersaak, Stavanger, Norge.

bare predikanten, men himmelens Gud siktet paa mig og skjød pil efter pil paa mig. Uten at predikanten sa det, lød det i mine ren: "Hver den som ser paa en kvinde" O.S.V. Det var en forferdelig stund. Jeg kjente at jeg aldeles holdt paa at gaa under.

Endelig tok prekenen slut, og gjennemboret, blødende og døende begynte jeg at haape paa noen lindring i min smerte. Til at begynde med ventet jeg dog forgjeves. Først fulgte en stille bønnestund, men den snarere øket min vanmakt og kjentes bare som 'stille før stormen'. Siden skulde de tilstedeværende aapent, ærlig si hvad de hadde paa hjerte. Predikanten opfordret dem som muligens tenkte at si noe, til ikke at tale om synden i sin almindelighet, men hver og en burde si hvad det var for baand som holdt ham bundet, saa skulde vi siden be Gud om frigjørelse netop paa det punkt. "Vi er ingen engler noen av os," sa han, "og om noen forsøker at spille engel, saa maa han vite at ethvert saadant forsøk bare er skuespil."

Efter en stunds stilhet, som bare blev avbrut av bønnesuk, reiste en ung mand sig og bekjente helt aapent at han, skjønt han hadde vært troende i flere aar, ikke helt hadde kunnet beseire den gamle vanen med at bande, og han bad om forbøn i den sak. Manden sat bak mig, og jeg kjente hans aapne og hensynsløst ærlige ord som spyd og piler i ryggen. En anden ung mand bad eldre brødre om forlatelse for at han hadde sagt en del nedsettende ord om deres indsats i menighetsmøtene. Jeg trodde nesten at min siste time var kommet, og et øieblik tenkte jeg: "Kanskje ogsaa skulde si hvordan jeg har det netop nu." Jeg var aldedes ferdig til skjelvende at be om dødsstøtet, men netop i samme øieblik kom hjelpen.

Noen reiste sig og undres paa hvordan vi skulde stille os til ungdommen og tobaksbruk. Jeg kan ikke uttrykke hvordan hans ord gledet mig. Jeg kjente straks hvordan jeg fik lise, idet interessen nu blev rettet mot andet hold. Før siktet alle paa mig, og jeg mistrøstet rent om livet, men nu begynte man at skyte ut gjennom vinduet efter den verdsliggjorte religiøse ungdom som jo ikke var tilstede. Noen fremkastet tanken om det virkelig er synd at røke. Dette spørsmal gjorde mig særdeles godt og fylte mig med ny kraft, for røke hadde jeg jo aldrig gjort, og jeg begynte at føle mig tryg og sikker. Samtalen om tobakken blev stadig livligere, og selv jeg, som tidligere under møtet hadde vært døden nær, kjente at jeg raskt begynte at gjenvinde min gamle kraft, og jeg kjente lyst til at delta i samtalen. Det fik jeg dog ikke anledning til, da det var saa mange som vilde ytre sig i tobaksspørsmålet.

Da jeg gik hjem, traf jeg en broder som hadde samme navn som jeg. I likhet med mig syntes han at møtet hadde vært fryktelig farlig i begyndelsen. Og vi uttalte begge vor tilfredsstillelse over at det enda fins mynte og anis og karve at tale om, saa man kan slippe fra den livsfarlige tale om kjærlighet, barmhjertighet og troskap.

Gamle Adam. —Broderbaandet.

## SALME AV CHARLES WESLEY

Dyp av naade—er hos dig,  
Jesus, ennu rum for mig?  
Har forlatelse du mer  
for en synder som jeg er?

Jeg har staat din Aand imot,  
traadt ditt budord under fot,  
vandret villsomt langt fra dig,  
—er der ennu rum for mig?

Aa jeg er saa kold og død,  
eier bare synd og nød!  
Tør jeg komme frem til dig,  
er der ennu rum for mig?

Dyp av naade—er hos dig,  
Jesus, ennu rum for mig?  
Har min sjel du ennu kjær,  
aa, saa ta mig som jeg ér!



## YORKTON CIRCUIT W.M.F.

The second annual convention of the W.M.F. met in Preeceville Lutheran Church, Rev. Tveit pastor, May 29, 1946. Music was furnished by Mrs. Mars Dale, Saskatoon and Hymn No. 48 in New Concordia was rendered.

Reverend Haave led in devotion, reading of the third chapter of St. John which was followed by singing of hymn No. 239.

The worship service by Rev. Tveit of Preeceville was taken from Phil. 2. By reading and re-reading of the Word it becomes the Spirit and Meat of our Spiritual life. Just as our daily manna of meat, potatoes and bread is the essential food for our physical life. We, therefore, never tire of it but crave it and must have it. The Word convicts a sinner to repentance and rebukes and corrects the Christian. Therefore becomes the light for our pathway to eternal life.

Mrs. Haave, president, welcomed those that had come out that day and asked all present to register after the checking of those represented. Out of the total number of 28 Ladies' Aids, ten were represented, some by one and some by two delegates.

The afternoon session opened at 1.45 p.m., with music rendered by Mrs. Dale. Hymn No. 312, "O, Take My Hand, Dear Father", was followed by devotion and a short prayer session. We then sang of Hymn No. 60, "Deep and Glorious, Word Victorious" after which greetings of welcome were given by the local Aid president, Mrs. Esralson of Preeceville. Mrs. Tveit then, in a short address, stressed our common problems which we all share; but as we let Christ enter and work in our hearts, we can bear fruit. John 14:10 and 15; and Rom. 12:1, "Present your bodies a living sacrifice, holy, acceptable unto God".

Hymn No. 385, "Jesus Master, Son of God".

Mrs. Dale gave an inspiring message on "Women and the Bible". We are all made up of inner man and outer man. The outer self was born in sin, and through baptism was born the inner self, the child of God. As we then feed the inner self by reading and learning of God through His Word, the Holy Spirit feeds the outer self. The radiant heat, through the firing of His Word by the Spirit will spread out and over our homes, our social circles, our church life and far out to other missions, bearing fruit of the Spirit and experiencing love, joy and peace.

The topic, "Holding forth the Word of Life", was divided into two parts: "Holding—Life in my daily life", and "Holding—Life in our Ladies' Aids." The first part was given by Mrs. C. Westby of Rose Valley.

Afternoon convention offering was then, taken amounting to \$73.75.

After the singing of hymn No. 392, "O, Zion Haste", Mrs. Haave spoke on the Power of God's Word from Isaiah 40:29—to the Christians, through the Sacraments, prayer, and Bible study. It gives power to overcome all hindrances, John 1:9, to confess our sins, and He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Rom. 1:16. The Gospel is the power of God unto salvation to everyone that believeth.

Department reports were not very thorough. The mission, reported by Mrs. Kvemshagen, showed that only a very few had reported and some had ordered mission boxes for this following year. No reports were at hand from Education and Life Membership but a very meagre writeup on charities was read.

A very fine report came from Mrs. Milton Oberg, Hendon, in the promotion department. She encouraged all Ladies' Aids to make a special effort to respond with their Ladies' Aid histories, a duty all aids owe to their faithful pioneers. Also having church libraries, "Study to show thyself approved unto God" 2 Tim. 2:15; by subscribing and reading of our church

(Continued in Column Three)

## WOMEN'S MISSIONARY FEDERATION

Editor: Mrs. Josef B. Haave, Rose Valley, Saskatchewan.

(Continued from Column One)

"If any man would come after me, let him deny himself, and take up his cross, and follow me," Matt. 16:24. Of those people who would be Christians there are two kinds. They are the happy and the unhappy. The unhappy ones are no doubt in the majority. They want to be Christians. They cannot live without God. They pray, they read and hear the Word of God. They seek the fellowship of believers. They strive against their sins. They do good deeds, take part in Christian work, and oftentimes, contribute not a little to the work of the kingdom. Spiritually they do not experience a great deal. However, now and then, they do have some blessed moments in which they experience unspeakable things. But in their daily lives they are not happy. In reality Christianity is a burden to them. A source of annoyance, an effort. A source of inner grief and restlessness. A bad conscience which often brings gloom into an otherwise bright and happy life. Nevertheless, they would not be without this burden. For they want to be saved. And they can be saved only by clinging to Christ. But they have no peace of soul, no joy in the Lord. They have no desire to pray. No need of the Word of God. They participate in Christian work, but without joy and inner willingness to do so. And they make their contributions because they feel that they cannot very well not do it. When mention is made of the joy of the children of God, they feel that they have been cheated, or they subtract in the quiet of their own minds from that which is said and make it fit their own inner state. To them Christianity is easily identified with lofty phrases. These unhappy souls have tried the impossible: to follow Jesus with their old heart, with an unwilling spirit. They would save their life. But Jesus says that only he who would lose his life shall find it.

## Report From Our District President, Magda Hendrickson.

It is a long time since I addressed you through "The Shepherd."

Trying to advance the work of the W.M.F. at the same time as teaching school, and minding (?) the home does not leave much spare time and many duties of the W.M.F. are unfilled.

The financial report for 1945 has just been completed. I am pleased to report a definite increase over the previous year of 1944. Watch the Shepherd for a detailed report.

There is still much confusion regarding the "work sheets". Perhaps you have already received the new ones for use at the end of 1946. Let us just be patient with these new ways of reporting. We never learn anything "all at once" anyway. If the Aid president will see to that at least some of the questions are answered and each sheet returned to your own circuit department secretary, it will help the work greatly. Even if an Aid does not work all these departments, just state that fact and send the sheet in anyway.

We hope to be able, later in the summer, to see many of you at the Workers' Conference we are planning in each circuit in Canada District, when all the circuit officers, department secretaries, and Ladies' Aid presidents will meet for a day's discussion at some convenient place. One of the district officers, if not the president, will be with you at this meeting.

There is one special need I must lay before you now: Lutheran World Action. You know what it is, you've read or heard of the need, you have perhaps given a personal gift. But through the W.M.F., we would urge you to do more than that. We feel

papers, and investing some money from time to time in good books. A booklet entitled, "Good Books", listing books for adults, and one "I want a Book" may both be obtained from Augsburg Publishing House. We also should make use of the programs.

The radio, too, will play a very important part for us in Canada. These broadcasts will start on the third Sunday in June and after that the second and fourth Sunday of the month. This project needs our financial support and let us all help.

At the business session the secretary's report was given by Mrs. Carlson of Preeceville. Treasurer's report showed a balance of \$40.05 from 1944-45. Mrs. Haave, president, gave a report on number of Aids in circuit which are now 28, number of members about 450. In the Canada District are about 182 Ladies' Aids. The triplicate cards are not being sent in so a complete report is not available. Some have been turned in too late.

The nominating committee reported the following for the respective offices, all of which were elected: President, Mrs. J. B. Haave, Rose Valley; vice-pres., Mrs. C. A. Westby, Rose Valley; secretary, Mrs. F. Carlson, Preeceville; treasurer, Mrs. A. Tveit, Preeceville; mission, Mrs. O. Kvemshagen, Preeceville; charities, Miss Marie Luross, Atwater; education, Mrs. Carl Otteson, Naicam; life membership and In Memoriam, Mrs. Art Bransgaard, Southy, promotion, Mrs. H. Melby, Melville; nominating committee for the following year, Mrs. A. Tveit, Preeceville, Mrs. Oberg, Hendon, and Mrs. C. P. Berg, Hinchliffe.

It was decided to give \$15 from the Circuit W.M.F. to the "Shepherd". Ladies' Aid report charts are being printed and mailed to all Aids within the Circuit.

Workers' conference 4-5 p.m. This time was taken to explain the routine and work of the W.M.F.; what work was expected in each department and also the importance of the filling in and returning of triplicate cards so that each Aid would be credited for everything that they do. It was closed with prayer.

The evening session was opened by singing Hymn No. 208, "Jesus, All Glorious". The second part of the topic could not be presented so Rev. Melby, Rev. Haave and Mrs. Dale helped to fill in, all of whom rendered inspiring messages.

A talk on "Temperance" by Mrs. Melby, Melville, gave a vivid picture of the life, and home life of an habitual drunkard. She gave some staggering figures of money spent in the beverage which amounted to over three million dollars a year. On the other hand gave us of all the good and blessed things that could be had for thousands and thousands with this amount. The liquor was the cause of so many diseases, and killed more than twice what cancer did annually. Pleaded with all Christians to take steps to prevent some of this evil that carries off our young people and is such a deadly weapon against our Spiritual progress.

A song was rendered by Mr. and Mrs. Kvemshagen of Preeceville.

Rev. Melby, in his address, said that the laws and legislation prohibit-

that every Ladies' Aid in Canada District should contribute a generous gift. Have you given yours? Get in touch with your pastor or circuit director as to how or where the gift should be sent.

Dear Ladies' Aiders—let us not "pass by on the other side" but rather be a Good Samaritan to the needy Lutheran cause in Europe and elsewhere.

Do it Now!

Then God will bless you.

ing the sale of liquor could not totally put out the drinking habit. But letting Christ renovate our hearts would make us strong to resist and thus solve the problems and would fill and satisfy our hunger and thirst.

Mrs. Dale spoke on Rom. 1:9 and 10, and Matt. 10:32. She said that as we confess our Saviour and make mention of Him in our speech, our Saviour will also confess us to our Father in Heaven, but if we pass up an opportunity to take His part, He will likewise deny us to our Father in Heaven. She also stressed the importance of being Christ centred in our Ladies' Aid.

Rev. Tveit closed with a few comforting words and thanks to those present. He then gave the benediction.

With all these inspiring messages I trust that to those who were in attendance and to those who were not there, this report will in some way, arouse a response to a renewed effort to do what we can, when we can, and when we again meet for another convention that we make one supreme effort to attend and to encourage others to do so also.

—Mrs. C. Westby.

## L. D. R. NEWS

On February 24th, the Preeceville L.D.R. held a stewardship program. A playette, "The Tithe Box" was presented. Miss Alda Romuld gave the topic on Stewardship. Posters were displayed as well as the L.D.R. emblem and motto. Our L.D.R. are working on dish towels for our camp kitchen at Nelson Lake for Bible Camp. Are we too optimistic?

## STEWARDSHIP

Once when a minister called on a noble Christian merchant, seeking a subscription for a good object, he was told that the merchant had just heard of a failure which meant a loss to him of half a million dollars. Excusing himself for presenting his request at such a time, the minister was going when the merchant said, "My wealth is not mine, but the Lord's. Perhaps He is intending to put it into other hands, so I must make good use of it while I have control of it." Thereupon he gave twice as much as he had planned to give.

This story is told in so many ways of so many men, that it seems to represent a rather common experience. The loss of money will make some men penurious, but others will be spurred by it to a new sense of responsibility. They see in their loss a warning from the Giver of all good: "Use your possessions while you have them. They will be another's tomorrow. You are only a temporary steward: make good use of your stewardship. Today has its chances that will never come again."

—Amos R. Wells.

## The Method of Obtaining the Spirit's Fulness

We lay hold of the Spirit's fulness exactly as we receive other gifts of God, namely, through the means God has ordained: the Word, sacraments and prayer. According to Luke 11:13, God gives the Holy Spirit to them that ask Him. We may have as much of the Spirit as we want and ask for. If we are without the Spirit's fulness it is because we do not want more.

The fulness of the Spirit may not come in the way we think it ought to come. In most cases there will be no speaking in tongues or healing manifestations. And in few instances will there be an overflowing jubilation. The Holy Spirit has been given not to tickle the emotions, but to reveal and glorify Christ. If you are yearning for the Spirit's fulness, ask God for it. If you are earnest and sincere, willing to pay the price. God's Spirit will fill you.